

*The Love of Jesus in the Holy Eucharist
(19 February 2026)*





I: The Real Presence

- ▶ **Faith in the Eucharist is the barometer of our Catholic faith. It is the test of our Catholicism. It is the norm of our commitment to everything else which Christ has revealed.**
 - ▶ The Eucharist is most important in the life of the Church because it is Jesus Christ. It is the incarnation continued in space and time. The other sacraments and all the Church's ministries and apostolates are directed toward the Eucharist.
 - ▶ The Eucharist is the sacrament which really, truly and substantially contains the Body, Blood, Soul and Divinity of our Lord Jesus Christ under the appearances of Bread and wine. It is the great sacrament of God's love in which Christ is eaten, the mind is filled with grace and a pledge is given to us of future glory.
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Christ instituted the sacrament of the Eucharist at the Last Supper

- ▶ This is recorded by St. Paul in his letter to the Corinthians (cf. I Corinthians 11:23-26) and in the Synoptic Gospels of Matthew (26:26-28), Mark (14:22-24), and Luke (22:19-20).
 - ▶ St. John omitted the institution because he wrote his Gospel to supplement what the other evangelists had already written.
 - ▶ The Eucharist was instituted in this way: "Jesus took some bread and when He had said the blessing He broke it and gave it to the disciples. 'Take it and eat,' He said, 'this is my body.' Then He took a cup and when He had returned thanks He gave it to them. 'Drink all of you from this,' He said, 'for this is my blood'" (Matthew 26:26-28).
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The Material Necessary for the Sacrament

- ▶ In the Latin Rite, the bread must be unleavened; in the Eastern Rites of the Catholic Church, leavened bread is used.
 - ▶ The wine is mixed with a little water before consecration.
 - ▶ Christ chose bread and wine for the matter of the sacrament in order to teach that as we daily partake of food for the body so we should daily receive this heavenly food for the soul. The necessary words for producing the sacrament of the Eucharist are "This is my body". "This is my blood".
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Christ is present in the Eucharist

- ▶ **Christ is present in the Eucharist not only with everything that makes Him man, but with all that makes Him this human being.**
 - ▶ He is therefore present with all His physical properties, hands and feet and head and human heart.
 - ▶ He is present with His human soul, with His thoughts, desires and human affections.
 - ▶ He becomes present in the Eucharist by means of transubstantiation.
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Transubstantiation

- ▶ **Transubstantiation** is the term used to identify the change that takes place at the consecration of the bread and wine at Mass.
- ▶ The term transubstantiation is taken from the Latin words *trans* (change) and *substantia* (substance). This term was incorporated into the decree of the Fourth Lateran Council in 1215.
- ▶ Transubstantiation means that the whole substance of bread and wine cease to exist at the consecration at Mass. Therefore after the consecration, nothing remains of the bread and wine except their external properties.
- ▶ The bread still looks like bread and tastes like bread, and the wine still looks and tastes like wine, but they are no longer bread and wine. Their substance becomes the living Body and Blood of Christ.
- ▶ The whole substance of bread and wine becomes the whole humanity of Christ. It is not only that the substance of bread and wine becomes the substance of Christ's body and blood. The substance of bread and wine becomes everything which makes Christ.



Jesus is contained under each particle of the species of bread and wine

- No matter how great the number of parts into which the species are divided, the whole Christ is present in every portion.
 - **He is present in the Eucharist as long as the species remain.**
 - Therefore, we worship the Blessed Sacrament as we would worship the person of Jesus Himself.
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The Eucharist is the most excellent of all the sacraments

- ▶ All the other sacraments are channels of grace but they do not actually possess Jesus Christ, the Author of Grace.
 - ▶ The other sacraments point to the Eucharist as their purpose or end.
 - ▶ Baptism enables us to receive the Eucharist;
 - ▶ Confirmation perfects the Christian so that his faith in the Eucharist may remain strong;
 - ▶ Penance and Anointing of the Sick cleanse the soul from weakness and sin and prepare it for the reception of the Eucharist;
 - ▶ Holy Orders ordains the priests necessary to consecrate and offer the Eucharist; and Matrimony is the earthly sign of the purpose of the Eucharist, to unite the faithful with Christ in selfless love.
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The doctrine of the Real Presence is, first of all, proved from Sacred Scripture.

- ▶ At the Last Supper, Christ simply declared that He was giving the disciples His Body and Blood. Nothing in the context of His words indicates He was speaking figuratively, whereas everything shows He meant it to be taken literally (cf. Matthew 26:26-28; Mark 14:22-25; Luke 22:19-20)
- ▶ In the Gospel of John, when Christ foretold He would give His Body to eat and His Blood to drink, many of His disciples left Him because they would not believe this. Yet, instead of taking back what He said or qualifying His statement, He repeated the promise and even asked the Apostles if they also wanted to leave Him (cf. John 6:47-67).
- ▶ **Sacred Tradition from the earliest times teaches the Real Presence.** St. Ignatius of Antioch wrote in A.D. 107, "The Eucharist is the flesh of our Savior Jesus Christ" (Smyrneans, 6:2). And St. Justin wrote in A.D. 145, "As Jesus Christ our Savior was made incarnate by the word of God and had both flesh and blood for our salvation, so too, as we have been taught, the food which has been made into the Eucharist by the Eucharistic prayer set down by Him ...is both the flesh and the blood of that incarnate Jesus" (I Apology, 66).



The teaching of the Church on the Real Presence is defined revealed doctrine according to the Council of Trent.

- ▶ It declares that the whole Christ is truly, really and substantially present in the sacrament of the Holy Eucharist immediately after consecration.
- ▶ It also declares that the whole Christ is present under each form, and under each part of particle of each species of both bread and wine.
- ▶ By the "whole Christ" in the Eucharist, we mean He is present in the fullness of His divine and human nature. He is present under the sacramental veils with the fullness of His divine attributes as well as all His human qualities.



The Presence of Christ in Other Ways

- He is present when the Church prays;
 - He is present when the Church performs her works of mercy;
 - He is present in the Church as she governs the people of God;
 - He is present in the pastors who exercise their priestly and Episcopal power;
 - He is specially present in the Church when she offers in His Name the Sacrifice of the Mass;
 - He is present when the Church administers the sacraments.
 - **The Real Presence is absolutely unique. It is the physical presence of Christ in our midst, no less truly present than He is now present at the right hand of the Father of Heaven. It is called the "Real Presence" because it is presence in the fullest sense possible. It is a substantial presence by which Christ, the God-man, is now on earth, no less truly that He was during His visible presence in history in the first century in Palestine.**
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II: The Sacrifice of the Mass

- ▶ How is the Mass a Sacrifice?
- ▶ **In general, any sacrifice is the surrender of something precious to the deity in whom the person or people believe.**
- ▶ All religions have sacrifice insofar as they believe in any transcendent being, or for that matter, beings.
- ▶ They also practice sacrifice whereby they give up or destroy, or do without, or give away something they like that is precious to them, in response to or recognition of the deity in whom they believe.



The sacrifice of the Mass began at the Last Supper and it ended on Calvary.

- ▶ At the Last Supper, surrounded by the Twelve, Jesus did two things.
- ▶ He first transformed the elements of bread and wine into His own Body and Blood and **by separately consecrating each element, signifying the separation of His Body and Blood that would be the expression of His death on the next day.**
- ▶ He therefore both transubstantiated bread and wine into Himself and He offered Himself to His heavenly Father.
- ▶ **At the Last Supper, Christ changed bread and wine into His own flesh and blood and did this by a double consecration. This double consecration was the visible anticipation of His separation of body and blood on the Cross. From the earliest days of the Church's Liturgy, it was understood that, just as Christ did, the consecration of the bread and wine must be done separately.**

The Sacrifice...

- ▶ **The external sign of the Eucharist as Sacrifice Sacrament is the separate consecration, which signifies the separation of Christ's Body and Blood on Calvary.**
- ▶ **Just as the separation of Christ's Body and Blood on the Cross merited the treasury of graces for our redemption, so the separate consecration at the Mass is the Sacrament by which the graces won for us on Calvary are distributed to the world today.**
- ▶ **In other words, the double consecration is first of all a sacrifice. Christ really offers Himself to His Heavenly Father.**
- ▶ **But the double consecration is also a sacrament. It confers the graces of Calvary. That is why the Council of Trent was at such pains to define that the Mass is a propitiatory sacrifice. It effectively pleads with God for the remission of our sins.**

The Sacrifice...

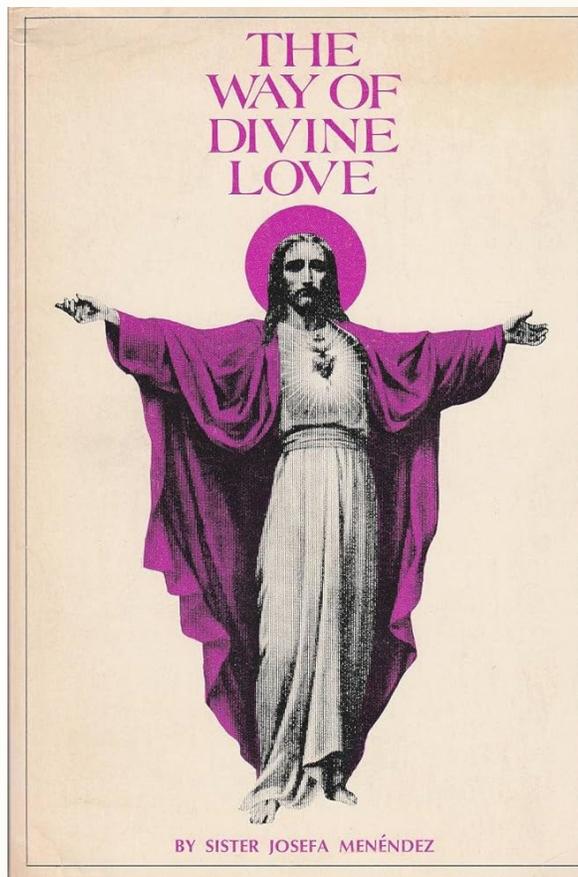
- The Mass now, unlike Calvary, is not only the oblation of Jesus in His own physical person; it is the oblation of Him as Head of the Mystical Body and of us, His members.
- He is then making the sacrifice in the Mass of Himself and us and is bidding us to join in sentiment by offering ourselves along with Him, once offered and now continuing to offer Himself on our altars.
- Consequently the Church bids us say: the Mass is the sacrifice of the Mystical Body, Head and members – the Head first.
- It is Christ re-enacting just what He did on Calvary though now His part of the sacrifice is unbloody, because He can no longer die.
- Ah, but ours can and should be quite bloody, whether by the shedding of the blood of our bodies if it is God's will, but certainly by the shedding of the blood of our spirits. So, it is He and we together, offering the Eucharistic Sacrifice.



Communion Sacrament

- ▶ OT covenant involved the sacrificial offering and its consummation
 - ▶ At the Last Supper, Christ made His body and blood present by His words of consecration and then gave His body and blood as food and drink, first to his apostles.
 - ▶ From the earliest days of the Church's Liturgy, it was further understood that just as Christ did, the giving of His body and blood in Communion was a powerful source of grace to the communicants.
 - ▶ In the early third century, St. Cyprian in Africa said, "we who are one in Christ, daily receive the Eucharist as food for our salvation."
 - ▶ St. Ambrose in the fourth century told his people, "You should receive daily what is for your daily benefit, so live that you may deserve to communicate every day."
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The Way of Divine Love – Sister Josefa Menendez





The Burning Heart Hidden in the Host

- ▶ In Gospel of John 13:1: **“Having loved His own who were in the world, He loved them to the end.”**
 - ▶ The Eucharist is that “end.”
 - ▶ Not merely the conclusion of His earthly life...
 - ▶ but the extremity of divine love.
- ▶ To Sister Josefa, Jesus revealed the interior of that love:
“My Heart is a furnace of love. It burns unceasingly for souls, and I cannot contain the flames that consume Me. I want to pour Myself out, to give Myself, to be known and loved.”
- ▶ The Eucharist is the pouring out of that furnace.



The Eucharist as the Living Heart of Christ

- ▶ The Heart that beats in heaven is present in the Host.
 - ▶ Jesus told Sister Josefa:
“When you approach the tabernacle, believe that you are drawing near to My Heart. There I remain, alive, loving, burning, though so often forgotten. If souls understood how I love them in the Eucharist, they would die of love.”
 - ▶ The Eucharist is not an object.
 - ▶ It is the living Christ – Heart and Soul and Divinity.
 - ▶ The altar is Calvary made present.
 - ▶ The tabernacle is the resting place of a Heart still burning.
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Eucharistic Humility: Love That Makes Itself Small

- ▶ “The greatest love story is contained in a tiny white Host”
– Blessed Fulton Sheen
 - ▶ In Gospel of Matthew 26:26: “This is My Body.”
 - ▶ No explanation! No defense! Just gift!
 - ▶ To Josefa, Jesus lamented:
“I am there in the Host as I was in the crib — poor, little, hidden. Love makes Me small. Love makes Me a prisoner. I remain enclosed in the tabernacle, waiting for souls... waiting for love.”
 - ▶ **Love makes Jesus a Prisoner!**
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The Patience of Jesus in the Eucharist

- ▶ Jesus speaks with deep tenderness about remaining in the tabernacle, waiting sometimes for one single soul:

“I remain in the tabernacle as a Prisoner of Love...I dwell there night and day, longing to be sought, longing to be loved.”

“How many hours I spend alone! How many nights pass without one soul coming to keep Me company! Yet I remain there for love.”

“If souls understood how I wait for them in the Eucharist... if they knew how My heart burns to unite itself to theirs.”



The Patience of Jesus in the Eucharist

➤ On the theme of waiting even for one soul:

➤ Jesus said to Josefa:

“Often I wait for a single soul...one visit, one act of love, one word of confidence is enough to console My Heart.”

“Stay with Me...console Me. Do not leave Me alone. I am there as a Prisoner – but Prisoner who loves.



The Patience of Jesus in the Eucharist

- This language echoes Sacred Heart spirituality flowing from St. Margaret Mary Alacoque, but it becomes intensely Eucharistic and personal.
 - Jesus represents Himself as Love confined, voluntarily remaining under the appearance of bread for the sake of even one soul.
 - Jesus' "imprisonment" is chosen, not imposed.
 - His suffering in the tabernacle is not physical, but the sorrow of being unloved or forgotten.
 - One act of love consoles Him.
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The Sorrow of the Eucharistic Heart

- Sacred Heart spirituality insists that love can be consoled or wounded.
 - Jesus said to Josefa:
“What wounds My Heart most deeply is the coldness of those who receive Me without love. I remain for them, yet they leave Me alone. I thirst for love, and I receive indifference.”
 - This echoes His words from the Cross: **“I thirst.”**
 - The thirst of Calvary continues in the Eucharist.
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Reparation: Consoling the Eucharistic Heart

- Devotion to Christ always includes reparation.
- Jesus told Josefa:
“Console My Heart. Remain with Me. Offer Me the love of those who do not love Me. Speak to Me as Friend to Friend.”
- Reparation is not adding to Christ’s redemption.
- It is responding to His love.
- In Eucharistic Adoration, you stand before Love that waits.



Consolation and Reparation

- ▶ Jesus repeatedly asks Josefa for acts of reparation:

“Console Me... repair for the coldness of so many souls.”

“One act of love, one fervent Communion, one hour spent beside Me in the tabernacle – this consoles My Heart.”

“Tell souls not to fear Me... I am there as Love.”

- ▶ The paradox is striking:
 - ▶ He is offended – yet pleading.
 - ▶ He is wounded – yet still inviting.
 - ▶ He is rejected – yet still waiting.

Indifference After Communion

- ▶ Jesus laments not only grave sacrilege, but cold routine:
“How many souls receive Me without preparation... without love... without thanksgiving. I enter their hearts as a King – and find no throne prepared.”
After Communion, they leave Me alone in their hearts... I remain there without being spoken to, without being loved.”
- ▶ These words echoes Jesus’ sorrow in Gethsemane – but now extended through time in the Eucharist.
- ▶ These words were spoken in relations to those, beginning with Judas, who:
 - ▶ Receive physically,
 - ▶ Yet not spiritually,
 - ▶ The first to approach the Eucharistic Heart while already turned away interiorly



Sacrilegious Communion

- Jesus tone becomes more intense when He speaks about deliberate unworthy reception:

“I give *Myself* wholly... and I am received into hearts that drive *Me* out by mortal sin. What ingratitude! Yet *My Love* does not withdraw.”

“They wound *Me* in the very Sacrament of *My love*... and still I remain there for them.”



The Eucharist and Our Misery

- ▶ One of the most consoling revelations in The Way of Divine Love is Christ's tenderness toward weakness.
- ▶ One of the most consoling revelations in The Way of Divine Love is Christ's tenderness toward weakness.

“Do not be afraid of your misery. Your misery attracts My mercy. The greater your weakness, the more I stoop toward you. If you fall, come to My Heart. Do not flee from Me.”

- ▶ This is Eucharistic theology.
 - ▶ We do not approach because we are worthy.
 - ▶ We approach because He invites.
- ▶ Thomas Aquinas wrote in Adoro Te Devote:

“I am not like Thomas, wounds I cannot see, but can plainly call Thee Lord and God as he.”
- ▶ Faith sees what the senses do not.
- ▶ The Eucharist is mercy embodied.



Jesus the Divine Physician

“I am the Physicians of souls. Do not fear to show Me your wounds. It is for the sick that I came. The more miserable a soul is, the more right is has to My mercy.”

“Let Me heal you. Do not hide your weakness from Me. I know it better than you do. What I ask is not perfection, but confidence.”

“I bend over souls as a doctor over the sick. I seek not to condemn but to cure.”

➤ The emphasis of these words are:

➤ Jesus is not scandalized by sin.

➤ He desires exposure of wounds, not concealment.

➤ His Heart delights more in healing than in judging.



Jesus as the Best of Friends

“I am not only your God; I am your Friend – the best of friends.”

“Why do you treat me as a stranger? Speak to Me simply. I am closer to you than any creature could be.”

“When you suffer, come to Me as a friend who understands. When you fall, come as to a friend who forgives.”

“I remain in the Eucharist as Prisoner of Love, waiting for souls – not only to adore Me, but to console me as friends console one another.”

- Jesus here is:
 - Not distant Majesty
 - Not cold Judge
 - But accessible intimacy



The Eucharist as Transformation

- ▶ The ultimate purpose of the Eucharist is not consolation.
- ▶ It is transformation.
- ▶ Augustine of Hippo famously preached:
“Behold what you are; become what you receive.”
- ▶ When we receive the Sacred Heart in Communion, we are meant to become Eucharistic:
 - ▶ Broken for others
 - ▶ Poured out for others
 - ▶ Patient in suffering
 - ▶ Faithful in love
- ▶ Josefa heard Jesus say: **“Let Me love in you. Let Me suffer in you. Let My Heart beat in yours.”**
- ▶ That is the goal of Communion.



Closing Thoughts

- Imagine the tabernacle in your parish – Inside it contains a Heart burning.
- Hear His words to Sister Josefa:
“If you knew how I love you, you would never be afraid again. I remain for you. I remain for sinners. I remain for the weak. I remain because I love.”
- The Eucharist is:
 - The continuation of the Incarnation.
 - The perpetuation of Calvary.
 - The presence of the Sacred Heart.
- It is not memory! It is not metaphor! But living Love!



Final Prayer

Lord Jesus,
Hidden Heart in the Eucharist,
Furnace of divine charity,
Forgive our coldness.

Increase our faith.

Teach us to console You.

Teach us to remain with You.

May we become living tabernacles
Of Your Sacred Heart.

Amen.

